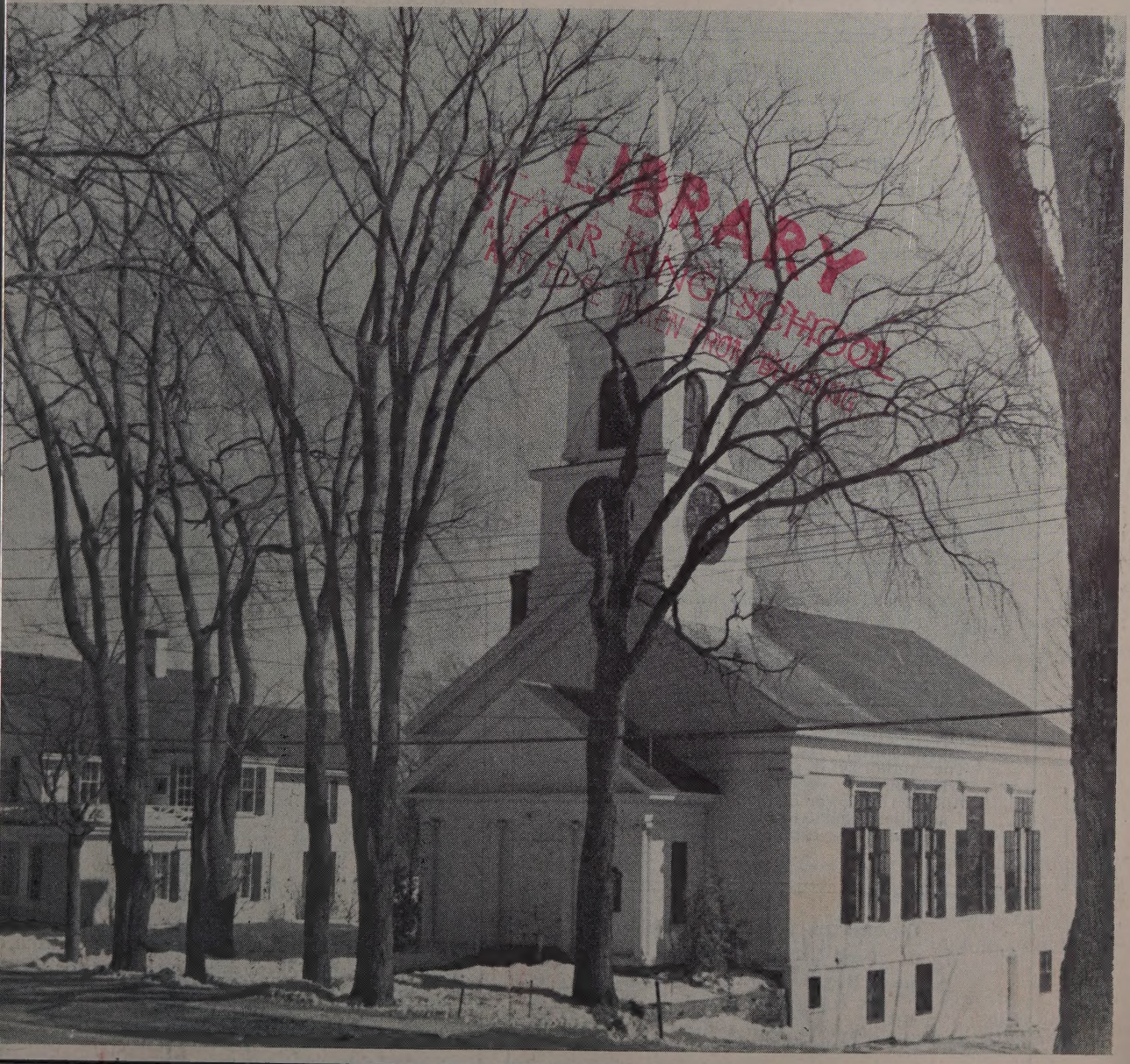
IE UNIVERSALIST Leader

OURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

April, 1956 — No. 4

The cover portrays the **Church of the Universal Fellowship** and next door, the recently acquired Religious Education building of this strong and growing **Orono, Maine** parish. The photograph is by John F. Klein.

David H. Cole, minister of the First Universalist Church of Chicago, and Albert F. Harkins, minister of the Elgin, Illinois Universalist Church, recently spent a week in Alabama. They visited both Montgomery and Tuscaloosa and conferred with many people, both white and black, about the unhappy racial tensions in that state. **Seeds of Strife and Signs of Promise** is Mr. Cole's story of this chapter in the long story of Americans learning, the need for brotherhood the hard, hard way.

From **Philip R. Giles,** director of our church Extension Department, comes the inspiring report on how our **Fresno** (California) **Church Increased Its Membership by Five Times in a Year.**

Brainard F. Gibbons in his **Conversations With Universalists** this month gives a summary of the position of The Universalist Church of America on the **California Loyalty Oath for Churches.**

Mary S. Scott and the editor of this paper, together with their whole generation, knew Laura Bowman Galer as an outstanding liberal minister and regarded her with very great respect and affection. Mrs. Scott's tribute to **Laura Bowman Galer, Preacher, Teacher, Friend of Youth** marks the passing from this world of a truly great soul.

Edwin H. Bates, a member of the Church of the Universal Fellowship, is the author of the heartening story on the progress of his home parish, **This Community Church Is Growing.**

eeds of Strife and Signs of Promise In the Deep South

id Harris Cole

The news coming out of the deep South these days portrays a situation of drama and unusual significance. Great moral and spiritual issues lie in back of the news stories. Human rights and human dignity are on the firing line, but to make the issues come alive they must be seen in terms of feelings and personalities of living people. To this end the writer has just completed an eighteen-hundred-mile tour of the deep South accompanied by Albert Harkins of Elgin. We went for the express purpose of witnessing at firsthand the tensions involved in the segregation versus integration struggle.

HE South in the first week of March was warm. Trees were in bud and flowers were in bloom. hough we had been warned that northern "carpet-gers" were not welcomed in the South, we found southern hospitality is not dead. *Northerners come South to learn* are welcomed. Underneath cordiality, however, we found tension, some ex-ism, much misunderstanding and even revolution-overtones. All the elements of a police state are in lence, with wire tapping, shadowing, and worst of lack of communication between opposing groups. aul Jones, executive secretary of the Interracial nmittee of Jefferson County (which includes Bir-gham) painted the broad outlines of the picture us. Incidents of conflict between the races are crop-g up, people are more militant, sales in all mer-ndising fields are down except in arms and ammu-on and he is sure both white and colored are arm-themselves in the event of possible violence. Jones nted out that a spark could set off a holocaust, but *iolence can be avoided at the moment, he believes tension will subside* as the Autherine Lucy case les into the background.

Ve asked Jones where he looked in the white com-nity for support for the movement toward integra-. His reply was shocking to naive Northerners. said there was no militant support nor even much t support. The only vocal white people are the resentatives of the White Citizens' Council, who rabid supporters of segregation. The people who represent the middle ground have been driven into nce by the extremists and are afraid to speak out. Jones pointed out that the middle-ground person never had advocated integration. He was the person who sought better facilities for the Negro within the segregation pattern. What liberals there may be who believe in integration are wholly silenced. Any white person taking a stand today for integration, said Jones, would be ostracized, broke, and possibly mobbed.

This discouraging picture was made real when we visited the campus of the University of Alabama. There are probably more liberals in Tuscaloosa than any other single town in Alabama, but we had to look hard to find people who would speak out for integration at the one time when it might have helped — when Miss Lucy attempted to enroll and attend classes. We talked with people in the local Unitarian Fellowship and found them to be in a real dilemma. Those who believed in integration believed that if they took a stand, or passed a resolution, it would mean the end of the Unitarian group. To leave the University now would be to quit a fight before it was finished, but if they stayed they did not know how they could effectively help.

The one bright light on the campus was a petition circulated after Miss Lucy had been expelled on February 29 because of her charges against individual members of the Board of Trustees. The petition was signed by about two hundred people, two-thirds of them students. Albert Horn, a senior law student, was one of the initiators of the petition. Horn said that since he had been identified with the petition, it had been made known to him that he would no longer be welcomed by some members of his family. Such is

the pressure put on men's integrity in these free and democratic states. Even as we talked to Horn, voices were raised in the Legislature asking that the names on the petition be released and one got the impression that there would be some cuts in this tax-supported University in departments whose members had signed.

The White Citizens' Council is the dominant group in the deep South these days. For $3.50 you can join the Montgomery County Citizens' Council and according to the membership blank you " . . . do hereby pledge (yourself) to help defeat the N.A.A.C.P., Integration, Mongrelism, Socialism, Communist Ideologies, F.E.P.C. and One World Government." It is a lot to buy for so little. At a rally with some two thousand other Citizens, you can hear the Supreme Court denounced, both political parties maligned, and God defended because he created the races to be separate. It is hard to realize that you are sitting with fellow Americans; it seems rather like a foreign country of the dictatorship pattern. Some of the fear begins to creep into your own heart and when northern intruders are called spies, you clap along with the rest for fear that if you don't, all the hate and venom may spill onto you in physical violence. The writer was chased by an angry mob in Trumbell Park in Chicago during a period of race tension a year ago and he knows what happens when the mob catches up with you. There is no reasoning to be done — you merely hope you will come out alive with all your limbs intact. The mood at the Citizens' Council rally was worse than in Chicago!

Talking to people in the White Citizens' Council is a weird experience. When a woman of the group says she loves the Negro, you can feel the overtones of hate and superiority in her voice and when she says the Southerner would do anything for the Negro, you are tempted to ask — but don't — why don't you let him go to your Schools? The White Citizens' Council says it is preserving a way of life. The status quo is the religion of its members and Whitehead's statement that more evil has been accomplished in the name of religion comes vividly to mind.

The contrast in talking with the leaders of the bus boycott in Montgomery is marked. The deep spiritual and moral motivations behind the "non-violent protest," as it is officially called, are thrilling and exciting. The segregationalist thinks he is fighting an "upstart nigger." His underestimation of the spiritual power and religious motivation of the new Negro in the South will ultimately defeat the White Citizens' Council.

The bus boycott began spontaneously on December 1, 1955 when Rosa Parks refused to stand up to let white person sit down. She was arrested and t Negro community reacted immediately. At first one-day boycott was contemplated, but the newsp pers derided the effort. This increased the determi tion of the Negro community and the boycott lengt ened and became more effective. Today no Neg rides a bus in Montgomery and one responsible lead said, "No Negro will ever again sit on a segregat bus in Montgomery." The original proposals of t Montgomery Improvement Association were only f a modification of the segregated seating arrangeme on the busses. However, the Montgomery City Co mission has been unable to treat the Negroes' co promise proposals seriously and indeed has repeated made moves that have built up the resentment of t Negroes.

This lack of finesse by the city fathers has been good thing for the Negro community. It has sho them that they can organize and effectively protest. has created a unity among the Negroes and today t Negro is no longer afraid. As E. D. Nixon, president the Sleeping Car Porters' Union and past-president the Alabama N.A.A.C.P., put it in his conversati with us: "Now the white people are afraid that th will no longer be able to keep the Negroes afrai The leader of the Montgomery Improvement Assoc tion, which was organized to promote the bus boyc is the Rev. Martin Luther King. King is a gradu of Crozier Theological School and received a Ph. from Boston University last year. His charming a attractive wife is a graduate of Antioch and has graduate degree from the New England Conservat of Music. There never was a situation better suit for the right man at the right time. The Kings' ho has been bombed, they are aware that jail or ev worse may be their fate, but they are unafraid. Th are committed to a great cause and King's leadersh is responsible for the deep spiritual basis of the mo ment. From the beginning *King has stressed the nec sity for non-violence.* The movement has now be named the "Non Violent Protest." King is very co scious of the Gandhi philosophy and believes it is w suited for the South. He points out that this is a mo issue and moral methods must be used in seeking t solution.

It is significant that the movement is centered the churches. The leadership is being given by chu people and they are giving it a deep religious ba

The Negro mass meetings which are held tw every week are attended by some five thousand peo and usually several thousand have to be turned av

the doors. These meetings, which are held in the urches, are characterized by hymn singing and pray-s. The religious and ethical character of the move-ent is implicit in the order of service, which includes ese five prayers: 1. Prayer for the success of the eeting, 2. Prayer for strength to continue the pro-st non-violently, 3. Prayer to strengthen the body to alk for freedom, 4. Prayer for those who oppose us, Prayer to recognize that all men are brothers and ust live in peace and equality. The slogan of the ovement is "Victory without violence" and a theme ng has been adopted which is sung in the churches ery Sunday and at the mass meetings which again veals the spiritual fire within the movement. It is ng to the tune of the Negro spiritual, *Jacob's Lad-r,* and in part is as follows:

We are moving on to vict'ry
We are moving on to vict'ry
We are moving on to vict'ry
With hope and dignity.

We know love is the watchword,
We know love is the watchword,
We know love is the watchword,
For peace and liberty.

Black and white all are brothers,
Black and white all are brothers,
Black and white all are brothers,
To live in harmony.

It was a moving experience when the writer listened this song sung for the first time in the wee hours the morning by a Negro whose soul is afire with the gnificance of this movement. We were ensconced in a egro YMCA — the only place in the segregated uth where we could sit down together and talk, and is was possible only because the Secretary of the Y as willing to break the local law in the interest of e larger cause.

There are many Gandhi elements in the Montgom-y non-violent protest. Dr. King and others hope at the movement can spread to other parts of the uth and I believe it will. There are other elements the Indian movement that the South could incorpo-te. One of the most powerful tools of the Indian ovement was the symbol of Gandhi himself. King rapidly becoming a symbol and from my three visits his home, I would say he has the stature to become powerful symbol. Gandhi had another facet in his ovement beside protesting the British occupation d that was to make the Indian ready for freedom. There is no doubt that great numbers of Negroes in the South are not ready for complete freedom, but the Montgomery Improvement Association is already branching out in some of these fields. It is too early to predict the ultimate success of the movement, but I am profoundly impressed by the leadership and the motivations of the movement and I would not be surprised to see it develop into one of the greatest movements for human rights in our history.

King is quick to point out that the cause is much larger than the South. He sees it as part of a world movement in which colonial peoples are rebelling against oppression. It is certainly true that what happens in Montgomery will affect the world and success in this one southern city will be a ray of hope to millions of oppressed people.

There is no doubt that segregation is a harmful, immoral, unjust practice. It has been responsible for creating widespread poverty and human indignity. No human being can attain his full dignity under discrimination that limits his education, employment and housing. Negroes are justified in trying to eliminate it. Revolt is under way, a justified revolution, and we can be thankful that the Negro churches have risen to the challenge and are making the struggle a non-violent revolution. Passivity is native to the Southern Negro. He has been passive in a submissive way for one hundred or more years. Now the leadership is utilizing that passivity which the white man hammered into the Negro and making it a force for righteousness.

The hope of the South lies in the "new Negro." The new Negro is unknown to most Southerners and probably to many Northerners. Education, experience in the desegregated army, awareness of his own rights have all given him a sense of power. He has come to feel that the law is on his side — not the Southern law but the supreme law and when he says this, one has the feeling that he means not only Federal law, but also the laws of God. There is a mystical quality in his determination, which doubles his power. The element of fear has been replaced by this sense of spiritual power and not only the intellectual few, but the colored masses now feel this power. The new Negro has overcome the sense of inferiority. He now feels that given the opportunity he can improve himself and that he cannot have that opportunity under segregation. He has a sense of dignity and destiny.

This was well illustrated when we talked to Rosa Parks, the woman who sparked the bus boycott. Mrs. Parks is a high school graduate and well respected in the Negro community. She is a modest, unassuming

person, rather shy in her conversation. Yet, as she spoke of her making up her mind not to move back in the bus, one could feel the determination of the new South in her. Her mother, with whom we visited, said that while she was proud of her daughter and approved what she has done, she never could have done it herself. In her generation there was never a thought of protesting. The new generation represented by Rosa Parks and the Kings have a quality that is new and in them lies the hope of democracy in the South.

Many times we asked Universalists, Unitarians, and Negroes what the North can do to help. It is a difficult question. Some things the North can do are readily apparent. 1. *We can do a better job of race relations in our back yard.* Universalist churches should be opened to people of all races *and active steps taken to make them integrated churches.* In Chicago we are proud to have achieved this, but there is still a lot we have not done. Discrimination in housing and employment still haunts the Negro in the North. We have no right to say shame to the South when our record remains unclean.

2. We must develop new techniques in race relations that will eliminate prejudice and discrimination and show the South, *by our methods,* that integration works.

3. We can support the Negro cause in the South both morally and economically. Many times the leaders told us how much they appreciated letters of encouragement from the North. While we were in one leader's office, the mail brought a resolution passed by a Universalist church giving support and encouragement to the Non-Violent Protest. It costs about three thousand dollars per week to keep the car pool operating which gets Negroes back and forth to work, and court costs will run into many thousands more. Certainly Universalists can help in this.

4. We can strengthen our southern Churches and organizations. We can help them to see the implications of Universalism as it applies to the struggle for freedom. I believe our Universalist and Unitarian groups might give more leadership if they felt the denomination would support them and encourage them in the conflict.

5. The most difficult question is that concerning our relationship to the white supremacy people in the South. I feel sure that coercion and vindictive measures will only hurt. Somehow we must love them and turn the other cheek without compromising our principles. Somehow we must help everyone to see that this is not as much a race question as it is part of the struggle of human beings everywhere to achiev freedom and dignity.

Universalists have a stake in this whole issue. was the partial realization of this that made Harkir and I take a week from our parish work to witness firsthand what was going on. Seeing vividly the r ligious issue involved and sensing the deep spiritu implications, we are convinced that Universalists mu stand up and be counted. In every great cause in th past Universalists have been pioneers. I suggest tha we consider again our pioneering role. I would lik to see someone organizing new fellowship units i the South composed of people of all races who wi worship the one God of humanity and work togethe for human freedom regardless of the cost in terms c temporary social ostracism and economic reprisal Jesus went to the cross for what he believed was th truth. Can Universalists, when confronted with moral issue, refuse to take sides for the truth? Ho can we merely give lip service to the principles c Universalism when democracy is on the firing line

WORSHIP

Worship is like a breathing spell in a long an arduous foot race, or the hour of roll call in a pro longed and hard-fought battle — it is altogethe indispensable to sane and wholesome living — it important enough in life to warrant the erection c classical temples and Gothic cathedrals.

Worship is indeed so important that one finds him self sometimes wondering how any of us can affor to do anything but educate ourselves in this art. T be a person effectively and thereby help others to b persons is the sum of the abiding satisfactions of life Worship in the sense of this aim is natural and neces sary, and in the Great Community all mature me worship.

—G. A. Tawne

The value of life lies not in what individuals ge out of it, but in the supreme and super-individua value of loyalty. Loyalty, the devotion of self to th interests of the community, is indeed the form which the highest life of humanity must take, whether in political unity, or in the Church universal. Withou loyalty, there is no salvation. The detached individ ual is an essentially lost being.

—Josiah Royc

Fresno Church Increases Membership Five Times in One Year

THE Liberal Church of Fresno, California (Universalist-Unitarian) was fourteen members strong March, 1955. To that courageous group came an intelligent, hard-working minister as leader. He is Dr. Wallace de Ortega Maxey, Universalist minister.

Since that time, the society has bought and two-thirds paid for a church building and a parsonage, remodeled the parsonage into a religious education building, furnished and equipped it. Much of the work was done by the members. The membership now stands at seventy-three adults and twenty-three members of the Church School. These statistics will be outdated by the time this gets into print because the Church School is steadily growing and there is a new adult class of additional members who will be received on Easter Sunday.

Commenting on the project, the minister, Dr. Maxey, said, "I feel this is a good example of what can be done out here in the West if we can get the workers ready and willing to do the work. In central California, I would say that many communities of five thousand and up are ready for a fellowship or church of liberal persuasion. Recent figures state that California will have doubled its population since 1950 by 1965. Fresno has more than tripled its population from 1950 and families here average a total of three and a half children each.

The picture at the top of the page shows the Congregation assembled on Sunday, February 5. Dr. Maxey is in the center rear and the chairman of the Board of Trustees, George Dirksen, is at the extreme right. New members are wearing white badges.

Dr. Maxey is shown below standing in front of the church building.

Conversations With Universalists

California Loyalty Oath

Brainard F. Gibbons

MOIST and hearty greetings, my fellow Universalists! It is a dreary, rainy morning in Boston. But, my spirit is cheery as I sit before a typewriter and my two-fingered technique taps out a long delayed conversation. It has been just a year since we talked together in this manner. I've been too busy with denominational duties to talk about them. And many things I'd like to discuss with all Universalists can't be spread on these public pages.

But, here's a matter of vital importance to all Americans, and we are glad to have the world know where Universalists stand on it. The problem first came to my attention in February, 1954. Dr. Wallace Maxey, then pastor of the First Universalist Church of Los Angeles, wrote me about a law passed by the California legislature in 1953, Assembly Bill No. 923.

This Bill provides that individuals and organizations claiming exemption from any property tax must file a declaration annually that they do not "advocate the overthrow of the Government of the United States or of the State of California by force or violence or other unlawful means nor advocate the support of a foreign government against the United States in the event of hostilities." No declaration, no tax exemption! California thus sought to make a loyalty oath a condition precedent to the tax-exempt status long granted to religious organizations by American tradition.

Dr. Maxey reported that there was opposition to the Bill by churches of various denominations and that numbers of meetings had been held with legal counsel to determine what steps should be taken by March 15, 1954, when the first of these declarations became due. Should our churches file such a declaration to maintain their tax-exempt status? Or, should they refrain and consequently have to pay a substantial and unanticipated tax on their properties? Such was the dilemma that confronted our churches, all churche in California under Bill No. 923.

Perhaps one point should be emphasized for th benefit of those who may not know Universalists ve well. Every Universalist church in California ar everywhere else could sign such a loyalty oath in a good faith. Universalism is dedicated to individu freedom based on a firm belief in the supreme wor of every human personality. Universalists played a tive roles in the struggle to gain America's indepen ence and our Constitutional guarantees of individu freedom. We have ever opposed, as we now oppos any threat to our country and to the freedom of i citizens, whether that threat be from without or fro within. Indeed, Universalists cherish for all the pe ples of the world the same freedoms which we enjo Universalism does not breed subversives, but love of American freedom! Hence, any reluctance to sig this loyalty oath is a matter of high principle, not lo treason. It springs from a desire to protect our che ished religious freedom even from the encroachmen of the State.

As I studied this Bill and reflected upon its pr visions and ramifications, to me it seemed fraught wit far-reaching and grave dangers. So far as I coul discover, it was the first time that any of our State had attempted to impose a loyalty oath upon churche as a condition for tax exemption. If such right wa given the State by meek acceptance, how many mo regulations of belief might follow until churche would have to become the regimented tools of ever passing political power in order to exist!

Dr. Maxey did not ask for my advice, but I gav it just the same. It had to be my personal opinio for the Trustees of The Universalist Church of Amer ca were not meeting until over a month after th California deadline of March 15. Under date of Feb ruary 26, 1954, I addressed a rather lengthy letter t

ministers of Universalist churches and fellowships California, including federated, and to the then nister-at-large; eleven in all. This brief quotation ll give its tenor: "It seems that this Bill may be unconstitutional invasion of individual rights and available legal steps should be taken to have it so clared." Also, I pointed out the necessity for prompt d competent legal advice on how best to protect e rights of the local church. Further, I suggested t the churches might join in supporting an action ought by one, since there would be a financial sav- in avoiding multiple suits and one proper adjudica- n would suffice for all. There were three apprecia- e replies to my letter, and there the matter rested a time.

The next news came to me in March, 1955, in a ter from the Rev. Harold Schmidt, paster of our iversalist-Unitarian Church in Van Nuys. Mr. midt told me that his church had brought suit to t the constitutionality of this Bill and had gained favorable decision in the Superior Court of Cali- nia. After congratulating Mr. Schmidt and his rishioners, I heard nothing until December 27, 1955, en Mr. Schmidt wrote me that the defendants had pealed the decision and asked if it would be pos- le for The Universalist Church of America to file rief on the appeal as amicus curiae.

This definite request for something more than ad- e and moral support I presented to the UCA Execu- e Committee on January 4, 1956. It was voted animously and enthusiastically to comply if — a "if" — it were financially possible. Our current dget provides but a minimum amount for routine gal work, and, as you must know, the UCA has no dden surpluses from which to finance such an un- pected, major expense. Anyway, the balance left our legal budget was allocated, and I was directed engage an attorney, if possible, who would prepare d file an amicus curiae brief for the money available.

Well, I won't bore you with an account of a fruit- s couple of weeks interviewing lawyers and organi- ions around Boston. I discovered that one brief the case had already cost twenty-five times the ount we had to offer. So, there were no legal ers. Even the lawyers of the Civil Liberties Union, ch interested in such cases, were just too involved other matters to help us. Then, on January 16, I rted inquiries by mail through recommended legal nsel of the American Civil Liberties Union in Los geles. As this is written, no results.

There we are! A vital issue involving all Ameri- ns, one in which Universalists are especially con- cerned! We gave advice and moral support definitely and promptly. But, when it came to taking an affirmative bit of cooperative action, filing an amicus curiae brief, we failed. Why? Simple. No money!

There are so many, many instances when money is absolutely essential to promote some Universalist ideal for the good of all or to protect some cherished rights Universalism has helped to gain for all. And your denomination cannot act in these larger areas of public concern simply through lack of money. Some think that money is not essential to the advance of Universalism, that faith and ideals are in themselves sufficient. Faith and ideals are paramount, of course; but so often without works and money they cannot be implemented in our society. Unless and until we put ourselves and our resources behind our faith, Universalism is limited in the work it can do for humanity.

Be alert to moves to adopt such a loyalty oath law in your State and squelch it before it gets on the books. That way is both cheaper and more effective than lawsuits.

MINISTER OF THE TOKYO UNIVERSALIST CHURCH AND HIS BRIDE

The Rev. Satoshi Arai, minister of the Tokyo Universalist Church, was married several months ago and recently sent us the above picture.

Mr. Arai and his bride, Masako, are shown cutting the wedding cake while Mr. Kimura looks on.

Laura Bowman Galer
Preacher, Teacher, Friend of Youth

Mary S. Scott

LAURA BOWMAN GALER died February 6, 1956 in Oakland, California. As Universalist minister, teacher, religious educator and leader of youth she served her church and lived her faith.

Laura Bowman was born May 12, 1877 at Carroll, Iowa, the daughter of Truman Lewis and Anna Hubbard Bowman. A circuit-riding Methodist preacher was her grandfather and her father, a teacher and editor. The Bowmans had a New England family background, and all of her life, Mrs. Galer retained ties with the East. Her education included attendance at Mt. Holyoke, Iowa State Teachers College with a degree in education, and graduation in the class of 1904 at Radcliffe, where she was class valedictorian and was elected to Phi Beta Kappa.

Following several years on the faculty of Iowa State Teachers College, Laura Bowman entered Ryder Divinity School, and in 1911 was ordained a Universalist minister. On July 1, 1912 she was married at Wellesley Hills, Massachusetts, to Roger S. Galer, attorney, of Mt. Pleasant, Iowa.

For almost forty years Laura Bowman and Roger Galer served their church as a working team, and in many capacities. He was one of the leading laymen of his generation, teacher and leader in the local Universalist Church, teaching and speaking at summer conferences and institutes, serving as Trustee of Lombard College and of Meadville, as Trustee (1915-1919) and as President (1919-23) of the Universalist General Convention, and giving freely of his time and business abilities to his denomination.

Always devoted to youth and religious education, Mrs. Galer served as Vice-President of the General Sunday School Association from 1922 to 1933. She and her husband organized one of the first Sunday School institutes at Ryder in 1919; later both taught at the Sunday School institutes held at Lombard College. Mr. and Mrs. Galer served as co-editors of *The Universalist Helper* (The International Sunday School Lessons) for several years, giving the denomination material both interesting and scholarly.

From 1922 until shortly before the federation of the Universalist Church with the Congregational in M Pleasant, Mrs. Galer was its minister. Combining t many activities of minister and wife of a leadi lawyer in the area, her days were filled also with co munity welfare work. She signified to many the soc conscience of the community. One parishioner on said, "We never knew we had so much sin in M Pleasant until Mrs. Galer came to town." Not on did she ferret out unwholesome conditions, she s that something was done about them.

The large old-fashioned house with its big libra living room filled with books, comfortable chairs b fore a huge fireplace, was a gathering place for you and old of the church group. For visiting denomin tional officials it was a welcome stop on any Mi western trip.

In the forefront of the liberal thinkers, a consiste pacifist, Mrs. Galer's keenness of mind was match by her caring for persons and her concern for buil ing a better world. Not only was she an excelle public speaker and preacher, she had something say. Speaking at Oak Park, Illinois in 1938 at a Un versalist women's meeting on *A Long Look Ahea* "We believe in the power of men of good will bring in a new world, if our faith is real. . . . Look least one generation ahead, that the child born th year may mature in a different, a better world. Th Kingdom of God comes not with violence nor wi speed. Not in one year nor five, but perhaps in twent five, beginning to confirm our faith that we have i deed power. War lords die, their empires break. Go is eternal. . . . The real future is determined by th actual state of adult minds as they educate the thoug of the next generation."

For a generation of young people in the Universali Church, Laura Bowman Galer seemed an ideal perso ality, somewhat on a pedestal because of her hig ethical standards and her undeviating sense of rig and wrong. But her warm humanity combined wi high standards made her a person to be admired well as followed. For years she endured physic

in which she concealed from friends and parishion-
s.

After the death of Mr. Galer in December 1950, rs. Galer remained in Mt. Pleasant until 1952, when e went to Los Angeles to live, moving in November 953 to The Altenheim in Oakland. She spent the onth of October 1955 back in Mt. Pleasant with iends and relatives, concluding her visit with a hanksgiving dinner for the Galer clan and close iends, then announced that she would return to lifornia by plane to New Orleans and then by boat San Francisco. En route she suffered a stroke and as partially paralyzed when Dr. Floyd Ross, a friend many years, met her boat at Los Angeles. Mrs. Galer went on to San Francisco and to Oakland, where she passed away several weeks later.

A brother, John H. Bowman of San Francisco, two nephews, Captain William Bowman of Chester, New Jersey and Roger Magoun of Worcester, Mass., and a sister-in-law, Mrs. Queen Galer Allen of Des Moines, survive her, also her step-grandchildren, Ben and Roger Galer of Mt. Pleasant, and Mrs. George Wagner of Clarence, New York.

A memorial service was held at the Federated Church in Mt. Pleasant. Mrs. Edith Willitts, church organist and lifelong friend, played Mrs. Galer's favorite hymns and other favorite selections. The minister, the Rev. H. Russell Jay, conducted a simple service with no eulogy.

CREATIVE LISTENING

Listening creatively can be a powerful thing. It is ten much more effective than glib talk because it laxes the other person's defenses. I am not refer-ng to the impatient listening of someone in an ar-ument, acidly awaiting an opportunity to reassert s own ideas with renewed vigor. I am not referring the inquisitive listening of the gossip, eager to ac-ire some new bit of information to be whispered th relish, nor to the critical listening of one who aits to pounce on some misstatement of fact or flaw logic. I am not talking about the empty listening someone who merely keeps quiet but hears noth-g, nor about the sapless and mechanical listening someone who wants only to be analytical. All of ese create emotional distance. They separate be-use they threaten.

Creative listening is something else again. With flaw of impatience, no insincerity, no stupidity, no ere mechanics, no attempt at imposing one's own eas, it sets about honestly trying to find what the her person is feeling. With quiet comprehending attempts to discover the real nature of the intellect-l soil and the emotional climate which the other quires in order to flourish; it tries to sense his un-rlying motives, his standards of value, his emo-nal hungers.

So an individual listens. At first all that comes may superficial, obvious, even rebellious. But by being illful enough, sincere enough, patient enough; by king the right questions in the right way; by avoid-g any attempt to impress by being brilliant, or witty, superior; by encouraging the other person to talk, is possible to create the conditions in which he can press his real self. At first he may be suspicious, easy, self-conscious. But wait. Soon he will de-mobilize his emotions, cast off his personality armor, crawl out of the dust bowl of despair, and allow his inner self to come alive. He will analyze his own feelings as he pours them out, discriminate between what he has done and what he more honestly would have wanted to do. Through the miracle of someone else listening creatively, he will at last listen to himself.

—Emerson Schwenk

HISTORICAL SOCIETY WANTS MATERIAL FOR PUBLICATION

THE Universalist Historical Society is engaged in an active program of promoting Universalism. Last year the society in co-operation with the Charles Street Meeting House Press brought out the book, *Worship and the Well Ordered Life,* by the Late Dean Clarence R. Skinner. The Society has just published an attractive memoir on Clarence Skinner, *Prophet of Twentieth Century Universalism* by Alfred S. Cole. Several more historical monographs will be brought out this year. Other titles promoting aspects of contemporary Universalism are under consideration.

Both the directors and the membership at large of the Universalist Historical Society are eager to give the greatest possible service to the church. To do this we need active co-operation from many sources. The most practical kind of help in this matter is for Universalists to send to us unpublished Universalist historical material or failing that, to inform the officers of how to get the material. Your historical society will be most happy to consider for publication historical monographs from any or all of our regional areas. Our intention is to publish and distribute useful historical material to the limit of our financial resources.

This Community Church Is Growing

Edwin H. Bates

The plant has been expanded but still the "Standing Room Only" sign is oft needed in the Orono Community Church, which ministers to both college a community.

THE Church of Universal Fellowship in Orono, Maine, was organized as the Community Church. It is today only fifteen years of age. Located in a University community, it has an appeal to many free thinking liberal persons who desire the fellowship that varied denominational backgrounds supply. Under the vigorous leadership of the present minister, Milton M. McGorrill, D.D., remarkable growth has taken place within this church, and more important, within its membership.

The following description of the church's growth demonstrates that people of this church are for the most part "doers and not hearers of the word" only.

Ten years ago only a quarter to a third of the present number of active families (now over two hundred) were active or particularly concerned with growth of the church. Likewise only about one-third of the present annual operating budget (about $14,000) was met.

A small vestry, an antiquated wood-burning furnace, no bathroom, no hot water, an obsolete gas range, and an uncertain pipe organ were the dubious assets of the church building. A modest parsonage was adjacent to the rear of the church and a half mile away was another church-owned house. Attached to this latter house was a remodeled shed that provided space for the primary department of Sunday School.

This set-up was soon recognized to be too inadequate and inefficient to satisfy the healthy growth of the church.

So, with determination that was exceeded only by hard work, backaches, and much midnight oil, things started to move.

The men's club enlarged the vestry by excavating one end to extend the length about 30 feet. Half of this space provided much needed room for Sunday school and church suppers. The rest housed toilet, heating, and storage facilities.

The Woman's Alliance, with manual assistance from men's club members, remodeled the kitchen, including two new heavy duty electric ranges, a new sink, new storage cabinets, and equipping throughout with new dishes and excellent utensils.

Next came the needed erection of a fire escape, t alteration of doors to open outward instead of i ward, and the acquisition of fire extinguishers.

In the meantime, a decision was reached to sell t parsonage and the other house, applying the proce against the purchase and remodeling of a more ad quate house to serve as the parsonage. This is kno as Fellowship House.

The spark of energy and fine spirit continued ignite the minds and hearts — yes and the check-boo — of the church supporters. Income continued to raised to meet the necessary expenses of this fa growing church. There were fewer and fewer pe empty down front on Sundays. In fact near capaci congregations became the rule rather than the exce tion.

Growing contributions came in the form of a bea tiful electric Hammond organ, and lovely carpeti for the main aisle and pulpit platform. These we the generous gifts of two staunch families, long su porters of the present church and its predecess organization.

With the installation of the organ came the nee for enlarging the choir loft. And again the financi support came forth.

New group activities have been a most importa part of the growth. In addition to a much reactivate and rejuvenated men's club, the enlarged adult choi the couples club (Cheerio Club), and the ever faithf and devoted Woman's Alliance—an evening women group, Fellowship Circle, and a Junior Choir we formed. All groups are making excellent contribu tions to the life of the church.

The formation and growth of the Junior Choir d serves special note. Starting with a group that varie from eight to twelve in number, it has grown to nearl forty members — boys and girls of intermediate d partment age. A music supervisor has been engage to train and direct this Junior Choir. Choir robe have been made by Fellowship Circle member Weekly rehearsals are held and those who attend re ularly appear with the group singing in church once month as part of the service. This provides excelle

Junior Choir Ministers Of Music

ining for boys and girls and is a good source of ult choir members as they reach high school age. Has the church completed its growth? Has it be-me of age and will it be content to coast from now ? Hardly.

With the population growth in the community, the nday school space is full to overflowing. With 100 ungsters from 3 to 8 years of age (and 60 more of ermediate age at 9:15 A.M.) busily engaged in eir Sunday School activities in the vestry beneath e auditorium during church services, the congrega-n has long been as well aware of the need for more om as have the teachers.

There are times during the year— and not just at ster-time either—when the ushers are nearly forced hang up the Standing Room Only sign at regular nday church services. The regular congregation is oplemented, throughout the college year, by many niversity students who are most welcome.

Much deliberation and investigation have taken ace during the past year on plans for immediate and ture expansion of the church. It has resulted in the ion to purchase, redecorate, and furnish a house jacent to the church, at a cost of some $21,000. esently it will provide adequate space for all Sunday hool and nursery classes. It will serve also as a eeting place for the very active high-school-age oup, Youth Fellowship. Its friendly atmosphere ll be conducive to good fellowship and pleasant, mfortable meetings for all church groups. The use this building is now in operation.

Even here the final chapter of growth is not written *nor is it ever intended to be,* for who can foresee y end to growth of this Church? This adjacent operty provides the necessary space for further ex-nsion of the auditorium in the not too distant ture. But that is another story. Perhaps we shall ll it Part II of "This Community Church Is Grow-g."

The Woman's Alliance Meets

The Rising Generation

Salute To Our Parish Ministers

THE executive board of the Universalist Ministers' Association has planned a series of area meetings for active ministers between now and the next biennial sessions of the Universalist Church. One such meeting was held at Palos Park, Illinois, January 11. An attendant at that meeting said of it, "The men felt more like members of a team working together when they left than they had before they came." This is good news and this alone would have made the meeting worth attending.

There is much more to this process, however, than generating good feeling. Our ministers already have an admirable measure of good feeling for each other. Indeed, there never was a time in the last thirty years when our fraternal spirit was as good as it is today. This, however good as it is, is a passive thing and not good enough to help decisively in fulfilling the responsibilities of a liberal ministry.

Hence our association leaders are interested in a rethinking and a restatement of the dynamics of our faith. They will therefore indulge in no premature grandiose pronouncements. After a carefully planned and thorough series of regional meetings, the findings of each group will be brought to a plenary session at which it is hoped all active ministers will be present. If the regional meetings are successful, and we believe they will be, the plenary session will surely result in a real surge of creative strength in our ministry.

We not only think the affair will succeed, we are positively confident that it will. This, our conviction, is based on intimate association with the present active ministers of the Universalist Church. In the last twenty-five years there has come into our ministerial fellowship a large group of very fine young men. They are men of intelligence, integrity and good will, and they have devoted themselves to the cause of Universalism in truly sacrificial manner. The majority of them prepared themselves for the Universalist ministry the hard way and they did it with very scant aid, and in too many cases, with no scholarship aid from the denomination. They came to us because they passionately desired to give their lives to the service of liberal religion through the Universalist Church. Their presence is our best evidence of greater future usefulness for the Universalist Church.

It is from this group that the initiative has come f rethinking and restating our faith. These men a not solo artists. They are responsible, growing lea ers and teachers of religion as it relates to the life v share on this earth. Each will put aside his own f vorite point of view and listen to other points of vie And finally, all points of view will be related to t universals that unite us in free and responsible brot erhood. Great good will come of this.

The occasion should be one to stir the Universal laity with pride and rejoicing. Perhaps it will stir little more pride *(and loyalty)* in lay Universali hearts if, in this entirely unauthorized and free-whee ing commentary, we tell you that these meetings a to be financed by the simple sacrificial device of t ministers taxing *themselves* individually.

Here then, a salute to our parish ministers, *fi among us* because they are good servants to men ar women and children, *and seek yet better ways serve!*

UNDERGIRDING BOTH LAW AND MORALIT

NO matter who he is or with what crime he charged, "A man must be presumed innocen until he is proved guilty." This is the essential pri ciple undergirding both law and morals in the En lish-speaking world. We forsake it at our peril. Th great principle stands between us and either irrespon sible totalitarianism or mad anarchy. It is not there fore something to be observed or cast aside as whi or malice or careless gossip dictate. It is bad enoug for an innocent man to be publicly charged wit crime even though he be later exonerated. It is pos tively, and too many times permanently, disastrou if people think and talk as though he were guilty be fore his case has been tried.

In the hysteria of recent years, numerous decent an loyal men and women suffered grievously becaus their fellow men reacted as though headline accusa tions were both legal and moral convictions. Thi was a sad betrayal of democracy.

Democracy rests on good faith and good will. N man needs to prove his innocence. If there be an reason for suspecting a man of crime, society mus prove his guilt and, failing proof, exonerate him

urch people have a very special responsibility in s matter. When the churchman is accosted with e "Bzz, bzz—did you hear that so and so" etc., with e strong "of course" presumption of guilt, he has a ty to speak up for the democratic principle of pre- mption of innocence until guilt is proved.

Yet a deeper responsibility rests on churchmen. at is to remember always that, innocent or guilty, rother is still a brother. A few years ago we came ross the promise made by old members of All Souls iversalist Church, Brooklyn, to new members. It the most beautiful clause in any new member recep- n ceremony and should be in all such ceremonies. says that come what may, "We promise never to se our hearts to you." That is Universalism.

POET OF REVOLUTION

A WISE man once said, "I care not who writes a nation's laws if I can write its songs." The gnificance of the remark has been revealed in the es of nations again and again. In our own nation, *he Battle Hymn of the Republic* was more effective an most of the laws and regulations passed during e war between the states. Our *great* singers, the ets, have been both revealers and determiners of stiny because they expressed the deepest hopes and e highest aspirations of the people. We knew a an who declared that he did not like poetry but who ad completely and was moved deeply by Stephen incent Benet's epic, *John Brown's Body.*

The poet sings the hope, the yearning, and the termination of his people. That is why the an- uncement that a book of verses called *Songs of frica,* by an Egyptian Negro named Mohammed loftah, "is a fast seller" is more important news than e headlines from Africa. In the capital cities and many less important places, the book is in such eat demand that it has run through two printings d is going into a third.

The author is a rewrite man on an Arab language eekly. He is described as a slight, shy man except hen he is talking about the liberation of his people. Mr. Moftah's poems are not happy verses. That akes them the more significant. They tell of the fferings of hungry and oppressed peoples. Written n modern colloquial Arabic" they are being widely ead not only in Africa but also in the Middle East enerally. The poems are dedicated to "the mourn- g caravans, limping toward the sun in anxiety, hop- g my songs will cover their path with relief." The rst poem opens with the admonition, "Wake up frica! Awaken from your dark dream."

The appearance of this book should awaken Americans (who are not yet so awakened) to the world-wide revolution going on all around us. It is a revolution inspired neither by communism nor by Democracy but simply by needy and hungry people who are determined to get a better life for themselves and their children. We should befriend this revolution with something far more than a cordon of arms. Indeed, we must befriend this revolution by great and continued material help and sincere friendship that gets down to the people.

We earnestly hope that domestic politics will not so confuse and obscure our vision in the next few months that we neglect this most pressing matter.

CRITICISM REVEALS STRENGTH

A RECENT conversation with a fellow churchman who was disturbed by certain critical utterances of a colleague reminded us of an incident told by the novelist Robert Penn Warren. Mr. Warren told of a young Italian, once an officer in the Fascist army, who after a year of service deserted and for the remainder of the war fought on the side of democracy.

The reply to the question of why the young man took this course of action should help to relieve the minds of all who worry over the adverse effect of critical discussions.

The young Italian ex-fascist said, "The Fascists used to let us read American fiction because it gave, they thought, a picture of a decadent America. They thought it was good propaganda for fascism to let us read Dreiser, Faulkner, Sinclair Lewis. But you know, it suddenly occurred to me that if democracy could allow that kind of criticism of itself, it must be very strong and good. So I took to the mountains."

PERSECUTION OF PROTESTANTS IN SPAIN

THE only Protestant Institution in Spain for Bible Studies, the Evangelical Theological Seminary, has been closed by the Spanish Government, shortly after legislation had been passed granting tolerance to Protestants. Meanwhile, the National Association of Evangelicals here has received a letter from a Spanish Protestant from Spain saying, in part: "Now that Spain is in the U.N., I hope other nations will sympathize with us who are third class citizens, the Spanish Protestants. My church, recently built, is ordered torn down by the authorities. We had a monthly periodical and it has been confiscated and prohibited." — WAP —

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

IT is a strange, Through the Looking-Glass kind of society in which the economic situation can be improved by the destruction of wealth. A "soil bank," unlike a bank for money, is not to provide a wider use of soil, but, on the contrary, to hold it back from any profitable use, a present day equivalent of the program of planned parenthood for pigs we once enjoyed. And, bewilderingly, it makes economic sense, because, however unsuccessful we may feel, our supply exceeds the effective demand. We have too much, and the excess not only is not appreciated but actually causes us trouble, so that we find it expedient to waste it deliberately.

The man who drives a modern automobile at a legal speed wastes about one hundred and fifty horsepower; the man who does not waste but uses the power at his disposal, kills with it. If we do not, individually, have the control to drive our cars in a safe and purposeful way, what good can be hoped for from, collectively, knowing how to make a hydrogen bomb, and what are we likely to do to ourselves with it? It is dangerous to have more than we can use. We find it safer to waste it. But, certainly, man has not reached the height of his power and wealth. Is there an admonition in the structure of the universe that says "Thus far shalt thou go," and are we Frankensteins doomed by our successes?

Is our salvation in putting not only our soil but all our wealth into safety deposit boxes and going back to primitive life? Certainly we could not then blow the world to pieces, nor would we be embarrassed by time on our hands. But, is the sum of centuries of man's hard-won knowledge only vanity at last? We do not really have too much. It is that we have more than we have use for. Sufficiency is relative, depending on a balance between what we have and what our purpose is for it. When our common transportation was a horse and buggy, we had no great trouble from lack of control. The principle is simple. As someone said, to train a dog you must know more than the dog. Apparently, we knew more than the horse, had a purpose that matched the power of one horse or even a team of horses, but not that of two hundred horses. We have moved ahead sensationally in the ability to manipulate our environment, but our purpose is still in the horse and buggy days. If a child should learn to drive a car by observing his parent, we do not let him take the wheel; but neither do w tell him to forget what he has learned. We tell hi to grow up.

—CRITERIU

IN DEFENSE OF A FREE PRESS

YOU could go all the way back to Milton's *Ar opagitica* and not find a more forthright defen of a free press than that embodied in an editorial *The New York Times* of January 5 and reprinted in i issue of January 8. The occasion for the editoria "The Voice of a Free Press," was an inquiry by th Senate internal-security subcommittee headed by Sen tor James O. Eastland of Mississippi, into "possibl Communist infiltration of newspapers." The editori declared that, so far as the management of the new paper was aware, there was not then a member o the Communist Party among its four thousand em ployees; that the management would not knowingl employ a Communist Party member in the news o editorial departments of the newspaper; and that th discovery of present Communist Party membership o the part of such an employee would lead to his im mediate dismissal. With regard to employees wh had testified to some communist associations in th past, or had pleaded the Fifth Amendment, the ed torial upheld the right of the management to judg each case on its own merits. Said the editorial: "W do not believe in the doctrine of irredeemable sin. W think it possible to atone through good performanc for past error, . . ." For several reasons the *Times* fe that it had been singled out for attack. It had "co demned segregation in the Southern schools; . . challenged the high-handed and abusive methods em ployed by various Congressional committees; . . . de nounced McCarthyism and all its works; . . . attacke the narrow and bigoted restrictions of the McCarra Immigration Act; . . . criticized a 'security systen which conceals the accuser from his victims; . . . in sisted that the true spirit of American democracy de mands a scrupulous respect for the rights of even th lowliest individual and a high standard of fair play. And the Eastland subcommittee to the contrary not withstanding, the *Times* proposed to go on doin these things. Declared the editorial: "This newspape will continue to . . . condemn discrimination, . . . t defend civil liberties. . . . to challenge the unbridle power of governmental authority. . . . to enlist good will against prejudice and confidence against fear."

—*Missions*, March 8, 195

Reactions Of Our Readers

INCLUDE THE BIBLE

the Editor:

has recently been brought to my ntion that in our liberal and expe-ce-centered program of religious cation, of which I am an ardent ocate, the neglect of the Bible puts young people at a distinct disad-age.

Iy oldest daughter, a freshman at a ral University, wrote home that her nger sisters must surely read the e before going to college. It was hard for her in English and His-to know so little about it. I then d my next daughter, who is a sen-in High School, how she felt. She ied, "The Bible is referred to in kespeare; in all we read there are rences to Biblical characters. It is necessary as the Odyssey. But we y the Odyssey. The teachers take or granted that we know the people stories of the Bible."

Could not the Bible as literature and story of a great people be some-included in the liberal curricu-? I think of Van Loon's *Story of Bible* as an example of a delightful easily understood interpretation. aught as literature and history to older young people, let us say or high age, I think it would ngthen their belief in the liberal rch and give them a firmer founda-in their search for truth.

—Lillian Abbe

rwich, Conn.

MONTREAL HELPS NORTH HATLEY

the Editor:

The Church of the Messiah, Uni-an, Montreal, Quebec, has contrib-l one hundred dollars toward the ry of the Rev. Herman Grove, who es the church at North Hatley, ebec, in connection with his work minister at Derby Line, Vermont. North Hatley Church has been d hit in recent years and appreciates gesture from the Montreal Uni-ans.

—Herman Grove

rby Line, Vermont

UNITARIANS AND UNIVERSALISTS TOGETHER

To the Editor:

Isn't it about time that someone said something in praise of the real advances religious liberals are making through working together? I rejoice in every one of the many instances where Universalists and Unitarians are working better because they are functioning together. The remarkable pioneering of our combined department of education, Liberal Religious Youth, the Lenten Manual and other joint products in the field of publications, the local impact of such groups as Pendle Hill Ministers here in Philadelphia; all this is tangible evidence of vital liberal religious faith. This is what many of us yearn for, and we're glad to see it coming despite sniping from several quarters. Given opportunity to work together Universalists and Unitarians find ways of transcending minor differences.

—Harmon M. Gehr

Philadelphia, Penn.

IT DOES NOT CAUSE US TO TREMBLE

To the Editor:

I wonder if you would dare print the former creed of the Universalist faith in these trying times of merger?

The money of the founders of Universalism is at stake, when a church with a background of belief in the *spiritual authority* and leadership of His son Jesus Christ proposes to merge with a church that only considers Jesus the Abraham Lincoln of his time.

Fortunately, although I am not an atheist, I will not see any of my own money conscripted by the merger as I am not so easily fooled from the beginning.

If you dare print this, you have my permission.

—Carl Thrasher

Lakewood, Ohio

Editor's Note — It is almost incredible that anyone should suggest that we would be afraid to print what is already printed and widely disseminated in our official publications.

Article II of the Bylaws of The Universalist Church of America prints the various historic statements of our church. The introductory paragraph says, "the following statements of faith with liberty of interpretation are dear and acceptable to many Universalists. They are commended not as tests but as testimonies in the free quest for truth that accords with the genius of the Universalist church."

Here is the second statement referred to in the above letter. "The Declaration of Faith adopted at Boston is as follows:

"The Universal Fatherhood of God; the spiritual authority and leadership of his Son Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

NOT AS TESTS BUT AS TESTIMONIES

To the Editor:

It seems to me, referring to the bond of fellowship on the inside cover page of the *Leader,* that at one time there was a postscript to the statement to the effect that the Universalist Church was a creedless church and that it was not necessary to accept this statement or any other set of words as a condition of membership.

If it is legal or does not violate the party line, my firm conviction is that the postscript should be put on.

— Albert Henniges

Peoria, Illinois

Editor's Note — "Neither this nor any other statement shall be imposed as a creedal test." This sentence follows the Avowal as recorded in our Bylaws.

CRACKLING

In a certain restaurant, when wise guys ask a pretty waitress for her telephone number, she whispers a certain number enticingly. When they dial the number, a voice answers pleasantly: "Pest Control Service!"

—*The Watchman-Examiner*

Our Library Desk

THE RIGHT TO READ

By Paul Blanshard
Beacon Press, 1955
$3.50

America, like a young mother with a growing family, has had painful difficulty in accustoming herself to world responsibility. Because of the unsavory and sensational activities of some Americans, not all of them without office, our nation has acquired abroad the reputation for being undependable, for hysterical and unreasoned attacks on non-conformity, and for hypocritically preaching an idealism which we do not practice. I well remember an Englishman's surprise when told that *The Daily Worker* was still published in the United States. Some of the public actions of supposedly responsible men had led him to believe that America was slowly becoming a police state, ruled by the tyranny of a few demagogues who wouldn't tolerate anyone to the left of Colonel MacCormick.

Actually, however, the attacks on liberty have only succeeded in making us more conscious of the problems of freedom in a tense and troubled world, and more dedicated to solving them. This consciousness has produced several calm and responsible statements concerning liberty, both by our government and by private citizens.

Paul Blanshard's latest book, *The Right to Read,* is among these, although in a less philosophic vein, and confined to the problems of literary freedom. Mr. Blanshard attempts to answer two questions: "How much literary freedom exists in the United States? How much should exist?" The book is addressed to "the common reader who wishes to know why and how he should defend his right to read."

Blanshard surveys the problem areas where censorship has become a factor; "Communism and Capitalism," attempts to censor textbooks, government censorship in war and peace, campaigns against "globalism" and the internationalism of such organizations as UNESCO, control of advertising, decency crusades against books and comics, as well as the areas of religion, race, and government.

Sometimes the problem is not so much that of oppression or discrimination against a minority, but the attempt of a self-interested group to suppress unfavorable criticism without regard to the value of open discussion, however seriously and honestly that criticism is presented.

The author's discussion of difficulties in regulating the excessive emphasis on sex and violence in newspapers, books, and comics is especially valuable. He ends in asking, "Is our opposition to obscenity merely a self-righteous piece of moral camouflage?"

Valuable too, are his indications of the groups which apply pressure in this and other areas. It is here, rather than in the field of government or law, that most serious problems arise, whether in the guise of super-American organizations or local and national self-appointed monitors of the public taste.

Mr. Blanshard's conclusions are, on the whole, cautiously optimistic. He feels that for the most part we are as well off as any other nation. He suggests that there is no need for additional legal control of the press. The matter of horror comics is a special case, though even there, voluntary control would be preferable. A most important need, however, is for a new "federal freedom of information statute," as well as for state and local legislation guaranteeing access to public records.

Altogether, *The Right to Read* is a good general survey. There may be a few technical errors such as the statement that the first president of Harvard was forced to resign because of his views on infant baptism (p. 33). The book could also have been better proofed. The bibliography and notes are valuable. It is recommended especially to those who have a lack of knowledge in this very important area, and who wish to develop at least a general literacy concerning the subject.

—Richard E. Sykes

ON THE NATURE OF MAN

An Essay In Primitive Philosophy
By Dagobert D. Runes

Philosophical Library Inc., N
York, 1956
105 pages
Price $3.00

A modern Job sits upon the ash h
and reflects about man. From the
ginning man has been in a quanda
He doesn't know how or where he
gan. He is left to wonder and imag
what is beyond the faraway conste
tions. He doesn't know what the fi
purpose of creation is. Yet man
a spiritual being and must continue
ask.

Since early times there have be
three types of men: opportunists w
became shamans and chiefs; the m
of conscience who became prophe
and the multitude who go from one
the other. With a few exceptions
opportunists, whose modern count
part is the Bishop and the War Lo
have exploited the multitude by pu
tive laws such that "the law is
crime it purports to prevent."

Thought and knowledge have fail
of proof. Though they have be
much used, today man is no better
his knowledge. Even if now more m
think, their thinking is less free.

Yet God is. The way to God is r
through institutions but in man's lo
to man. Consciousness in man
union with the One and All is the or
true religion to God.

Runes, a free-lance author and e
tor of over a dozen major works, di
into primitive philosophy to find
foil to express a concern of our mo
ern day. His writing is simple, eas
read. His purpose is to be challengi
and stimulating rather than instructi
In this his success is only fair. The l
thirty-four pages are given over to
collection of aphorisms, proverbs a
bits of wisdom. Of these, some
good, others indifferent.

—Maurice Co

WORLD HEALTH DAY—APRIL 7

ıcation

The pictures on this page were en at the Clara Barton and the ott P. Joslin Camps for diabetic dren. However, they might well e been lifted from a book about World Health Organization, so ical are they of what this great in- ıational body is doing.

The World Health Organization eves that "the following principle basic to the happiness, harmonious tions and security of all peoples: tate of complete physical, mental social well-being and not merely absence of disease or infirmity." To achieve this end, WHO

. *Provides medical treatment* for sons suffering from illness or those o have some form of chronic ail-

dical Research

ment. Is this not what is done at the Camps for diabetic children?

2. *Educates for control and prevention of disease.* Is this not what is done at the Camps for diabetic children where diabetic children are taught how to control their diabetes?

3. *Encourages young men and women to train for careers in medicine and nursing.* Is this not part of the program at the Camps for diabetic children where young men and women students in these two fields are given an opportunity to have practical experience in their fields?

4. *Sponsors research programs* which will aid in the discovery of preventive measures and the control of disease. Is this not what is done through the Joslin Clinic and the Camps for diabetic children where constant effort is being made to improve the treatment of the diabetic person?

5. *Prevents widespread epidemics* through the exchange of medical information and establishment of international quarantine systems. While the danger of an epidemic is not a problem with diabetes, has not the exchange of medical information gained from the experiences at the Camps helped other countries to establish similar programs for their diabetic children?

6. *Standardizes Drugs.* In this connection, WHO states: "For the ordinary persons it means, for example, that a diabetic from Nebraska can walk into a pharmacist's in Teheran and know that the insulin he buys will correspond to the doses he has to take." Under the direction of Dr. Joslin and his associates, tremendous advances in the clinical uses of insulin have been made and the knowledge gained has benefited countless numbers of persons. Through our cooperation with these persons of the highest professional standards, have we not been able to contribute something to the advance in the treatment of diabetics everywhere?

7. Finally, WHO extends to peoples the benefits of psychological and related knowledge so that they

Personal Happiness

may enjoy mental and social well-being. Is this not what the Camps do when they help diabetic children to adjust themselves to their condition and to enjoy themselves in their social environment and when they help parents to understand the complexities of their children's disease?

Few of us will become great physicians, scientists or even be able to travel into far countries to help peoples to know the joy of physical and mental health. But through our efforts, limited as they may seem, we are playing a part in the program of a great international organization, WHO.

—A.S.B.

Treatment

News of Churches and Church People

ELGIN UNIVERSALISTS ENTERTAIN NEW MEMBERS

Ellen Jordan

Twenty-nine new members received into fellowship of the First Universalist Church of Elgin, Illinois during 1955 were guests of the Board of Trustees at a dinner, Saturday evening, February 4.

At the program following the meal, representatives of each organization of the church outlined the history, program and goals of their organization and extended a warm invitation to the new members to join in whatever projects interested them.

The Rev. Albert F. Harkins, minister of the church, presented the overall aims, programs and projects of the local church, and of the Midwest Universalist Conference as well as the national program of The Universalist Church of America.

Elgin Universalists are a true cross section community of folk concerned with and committed to the expression of religion and life. Among the delegation of new members are school teachers, immigrants from Europe, a therapist, a psychologist, an optometrist, a physician, a printer and a former member of the United States Embassy in Israel.

The chairman of the arrangements committee and master of ceremonies for this successful experiment in promoting friendship was Ellen Jordan.

NEW YORK STATE UNIVERSALISTS SUPPORT DESEGREGATION

The following resolution on desegregation of schools was presented to the New York State Convention of Universalists in session last October. The resolution was referred to the churches of the state for action and has since been approved by a majority of Universalist parishes in the State.

Whereas the Supreme Court of the United States has ruled that there shall be speedy desegregation in public schools, and

Whereas we are in agreement with the principles of racial equality which this decision implements,

Be It Resolved that the 130th Annual Session of the N. Y. State Convention of Universalist Churches urges the Universalist churches of America to assume and maintain leadership roles in all communities, to create climates of opinion which will hasten equal educational opportunity.

UNIVERSALIST WOMEN AT FERRY BEACH

A.U.W. Week at Ferry Beach, August 4-11, under the leadership of Mrs. Alvin Earle, of South Weymouth, promises to be one of the finest women's programs of recent years. Churchmanship classes directed by the Rev. Francis C. Anderson, Jr. of Braintree and A.U.W. Leadership with Mrs. John E. Bunny, will be held in the mornings. In the afternoon there will be elective classes in Rhythmic Choir, Mrs. Harvey E. Jenkins of Melrose; Flower Arrangement, Mrs. Woodworth L. Carpenter, Woonsocket, R. I.; and Handcrafts, Mrs. C. G. Wellington of Melrose, for those who may be interested in this fascinating work. Each afternoon an informal tea will offer the opportunity to visit with old friends and become better acquainted with new ones. Mrs. Ethel Walsh, 17 Thayer Place, Braintree will serve as Registrar. Mr. A derson offers an afternoon discuss group for those who have questi arising from the morning class. D vesper services will be held in grove. The evening programs consist of a get-acquainted party musical film, a foreign program camp program, "cups and cookies, human rights party, workshops birthday party and a candlelight s ice; and will be of interest to men well as women. There will be pl of free time to read, relax, and en the beach.

Family week, August 18-25, be the usual fine, vacation-like exp ence, directed by Robert Knights Haverhill. Plans are under way have a different type program t before with handcraft leaders for b children and adults, a discussion gr conducted by an expert in child velopment problems, and the wh week to be interspersed with nat and music programs that are fascin ing to all ages. It will be a time real recreation, rest and good food the body, study groups for those terested in improving the mind, a the inspiration of worship to enr the spirit.

The camp ground will be in rea ness for all who enjoy the great out- doors, and the rooms of Rowland H the Quillen, and the Underwood, a those wonderful new cabins will in their usual up-to-the-minute rea ness. . . . This is a week for the e tire family from the youngest to t oldest.

—Eric Alton A

MASSACHUSETTS WOMEN HOLD EVENING MEETING

The first evening meeting of t Massachusetts Association of Univ salist Women was held Thurs night, March 1, in the First Univers ist Church of Everett. About one hu dred people sat down to the din which preceded the evening progra

Mrs. Clayton Stoddard, president the Everett Association, called t meeting to order after the delegati

adjourned to the sanctuary of the
rch. Mrs. Stoddard welcomed the
ors and turned the meeting over to
. William R. Walsh of South
intree, State President. After the
call, Mrs. Walsh introduced Mrs.
nald Hurley of Malden, who con-
ted the Worship Service. The high
nt of this service was the presenta-
of Malotte's arrangement of the
d's Prayer by soloist Jacqueline
rch and the rhythmic choir of the
lrose Universalist Church. Members
the choir are Mrs. Beatrice Conn
kins, choir director and organist,
rothy Robinson, Gladys Savage,
ith Mathews, Betty Greene, Jane
llis, Sandra Babcock, Beverly John-

The speaker was the Rev. Dana E.
otzle, director of the Universalist
vice Committee. Mr. Klotzle out-
ed the world wide projects of the
iversalist Service Committee, illus-
ing his address with colored slides
projects from Germany to Japan
in various parts of continental
ited States.

NIOR CHORISTERS OUR

The annual Junior Choristers Hour,
nsored by the Department of Edu-
on of the Massachusetts Universal-
Convention, will be held on Sun-
afternoon, May 6 at 4:30 at the
st Universalist Church, Nahant
eet, Lynn.

Approximately two hundred and
y children from Universalist
urches in southern New England
l take part, directed by Mr. Robert
titt, organist and choir director of
Lynn Church, with Mrs. T. Wil-
n Petrie, organist.

t is hoped that a large congrega-
n will be present to hear the young
ces sing the best music possible for
liberal church, some of which is
nd in the new songbook, *We Sing Life.*

ETROIT CHURCH ROADCASTS SERVICES

Beginning March 4 and continuing
thirteen weeks, the Central
urch (Unitarian-Universalist) of
troit will broadcast a series of serv-
s on *Religion for Moderns* on Radio
tion WKMH, 1310 on the dial,
:15 to 10:30 A.M., Sundays.

ROLAND GAMMON HEADS NEW FIRM

America's first independent religious public relations office opened its doors on February 7 when Roland Gammon Associates began doing business at 270 Park Avenue, New York, N. Y. Organized primarily to serve religious and educational accounts, the new firm will specialize in promotional and writing programs for churches, colleges, foundations, publishers, interfaith groups and international businesses with a special concern for world peace.

The specialized agency, which its founders believe complements the nation's current religious revival and the remarkable expansion of industry's interest in religion, will be headed by Roland Gammon. Longtime magazine editor, writer and lecturer, Mr. Gammon served on the editorial staff of *Life, Pageant* and other national periodicals and regularly contributes inspirational articles to *Redbook, Good Housekeeping, Parade, Think, Coronet,* and *Woman's Home Companion.* He is coauthor with Henry James Forman of Harper's best-selling picture book on the world's religions, *Truth Is One.* During the past year, he served as Public Information Director for the Council of Liberal Churches (Universalist-Unitarian).

SERVICE COMMITTEE ORGANIZES FIRST MIDYEAR UNIT

The Universalist Service Committee placed its first midwinter Institutional Service Unit at Logansport, Indiana State Hospital for the mentally ill, on January 1, 1956.

The unit is composed of students from Goddard College, Plainfield, Vermont.

Edward Smith, director of last summer's Logansport unit, will direct the midwinter unit. The Rev. Donald Thompson, director of the U.S.C. Institutional Service Units, arranged the orientation program.

Summer units are being planned for the state hospitals at Westville, Logansport and Evansville, Indiana. Unit members earn one hundred and seventy-five dollars per month. Applications for the summer units should be made to the U.S.C., 16 Beacon Street, Boston 8, Massachusetts.

OBITUARY LENORA BRITTON LOBDELL

Lenora Britton Lobdell, wife of the Rev. Nelson L. Lobdell, Universalist minister and retired missionary to Japan, died at her home in Victor, N. Y., February 26, after a long illness.

Mrs. Lobdell was born July 19, 1874 in Fairport, N. Y. She was educated in the local schools and in 1899 was graduated from the Brockport Normal School and for several years she was active as a school teacher. Following this period, she attended Syracuse University, majoring in history and literature.

In July, 1907, she was married to the Rev. Nelson L. Lobdell. For the next twelve years, the Lobdells were Universalist missionaries in Shidzuoka, Japan. Because of Mrs. Lobdell's ill health, the Lobdells returned in 1920 to Victor, N. Y., where they have since made their home.

Dr. Donald B. F. Hoyt, minister of the First Universalist Church of Rochester, N. Y., assisted by the Rev. Amos Wilkie, officiated at funeral services in Victor, Wednesday, February 29.

Mrs. Lobdell is survived by her husband and a daughter, Marian E. Lobdell of Lanham, Maryland; two half sisters, Mrs. Elva Mason and Mrs. Marian Slater and a half brother, William Britton.

MEDFORD HILLSIDE SIXTIETH ANNIVERSARY

On the twenty-eighth and twenty-ninth of April, 1956, the Medford Hillside Universalist Church, Massachusetts will celebrate its sixtieth anniversary.

The program will include a reunion, Saturday, April 28, at eight o'clock in the evening to renew old acquaintances and make new ones. Entertainment and refreshments.

The Anniversary Service will be held in the church, Sunday, April 29, at eleven o'clock.

There will be a special nursery for young children during the worship service and overnight accommodations for all who need them. Please let us know if we can help you. Write Mrs. Barbara Hutchins, 15 Edison Avenue, Medford 55, Massachusetts.

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COMMUNION TABLE. Unable to pay for it, but will pay freight charges. Please communicate with the Rev. Stanley C. Stall, 210 East 16th Street, Hopkinsville, Kentucky.

WANTED: "ANTIPHONAL READINGS FOR FREE WORSHIP"

Antiphonal Readings for Free Worship, arranged by L. Griswold Williams and published by the Universalist Publishing House in 1933, is now out of print. Several inquiries from individuals wishing to buy single copies or a small number of copies have come to the office. Any group or individual having copies of this book not being used and wishing to sell them should communicate with the editor of *The Universalist Leader.*

COUNCIL OF LIBERAL CHURCHES BROADCASTS

The Council of Liberal Churches has succeeded in arranging for four Sunday morning broadcasts over the N.B.C. national hook-up. The series is called "Faith in Action" and emanates from New York City, 8:15-8:30 a.m. Eastern Standard Time.

The schedule below indicates dates, speakers and subjects. These are not sermonettes; rather they are a conversation between the minister and a radio-interviewer.

April 8 — Dr. Ellsworth C. Reamon, Syracuse, New York — *What is Liberal Religion?*

April 15 — Dr. Robert Killam — Cleveland, Ohio — *The Importance of Freedom in Twentieth Century Religion.*

April 22 — Dr. Clinton L. Scott — Boston, Mass. — *Modern Science and the Liberal Church.*

April 29 — Rev. Joseph Barth — Boston, Mass. — *The Inclusiveness of the Liberal Church and What Happens to You When You are a Part of It.*

BILL GOLD HELPS TEEN AGERS UNDERSTAND PARENTS

A Teen Agers Guide to These Puzzling Adults by the Rev. William Gold, executive director of Liberal Religious Youth, is an attractive twenty-four page booklet recently brought out by our youth office. Mr. Gold gives wise counsel to the rising generation and he gives it in bright little capsules flavored with both wit and humor. Some sections of the booklet are Adults come in Assorted types, . . . Because They Come By Assorted Paths and Adults Can Be Wrong, . . . And Afraid, . . . And Helpful, . . . If You Are Willing To Learn. These indicate the practical approach of a most useful manual which concludes with a scoring check sheet usable both by individuals and by groups.

NEW UNIVERSALIST

John David Helfrich, born February 17, 1956. Parents are the Rev. and Mrs. Mervin C. Helfrich of the Church of the Redeemer (Universalist), East Orange, N. J.

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ALICE C. LANE, *President*
FRANK A. DEWICK, *Treasurer*

FELTON HEADS PENNSYLVANIA FELLOWSHIP COMMITTEE

Henry W. Felton of Montrose Pennsylvania, has been appointed chairman and secretary of the Pennsylvania Committee of Fellowship to succeed the Rev. Edwin B. Cunningham who resigned for reasons of health. Dr. Harmon M. Gehr of Philadelphia was elected a member of the committee to succeed the Rev. Harvey Swanson who has moved from the state.

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EUGENE GARRETT BEWKES
President

ASSACHUSETTS SSOCIATION OF NIVERSALIST WOMEN

Official Call

The 71st Annual Meeting of the ssachusetts Association of Universt Women will be held at Firstce Universalist Church in Lowell, ss., May 11, 1956 at 10 A.M. for hearing of the Annual Reports, election of officers and for any er business that shall legally come ore the Board.

—EDITH N. WINN,
Recording Secretary

NOTICES

CONNECTICUT UNIVERSALIST CONVENTION

Annual Session

Notice is hereby given that the 124th annual session of the Connecticut Universalist Convention will be held at the First Universalist Church in Meriden, Connecticut on Saturday, May 19, 1956 beginning at 9:30 a.m., and notice is further given that a complete revision of Bylaws will be presented for adoption in place of the present Constitution and Bylaws and that copies of the proposed Bylaws may be had upon application to the Secretary, the Rev. William E. Gardner, 204 East Main Street, Meriden, Connecticut.

—WILLIAM E. GARDNER, *Secretary*

MAINE ASSOCIATION OF UNIVERSALIST WOMEN

The sixty-second Annual Meeting of the Association of Universalist Women of Maine will be held in Auburn, Friday, May 4, 1956 at 9:30 A.M. in conjunction with the Universalist Church of Maine Convention, to hear reports, elect officers, and to transact any other business that may legally come before the meeting.

—ELLEN P. RICHARDSON, *Secretary*

MASSACHUSETTS UNIVERSALIST CONVENTION

Convention Call

The Ninety-Seventh Annual Sessions of the Massachusetts Universalist Convention will be held at the First-Grace Universalist Church in Lowell, Friday and Saturday, May 11 and 12, 1956.

At all sessions those entitled to vote shall be: (a) ordained clergymen in Fellowship of the Convention; (b) three lay delegates from each parish in the Fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) officers and trustees of the Convention, and members of the Committee on Fellowship.

—GASTON M. CARRIER, *Secretary*

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9

CONNECTICUT ASSOCIATION OF UNIVERSALIST WOMEN

The Annual Convention of the Association of Universalist Women of Connecticut will be held in the Universalist Church in Meriden, Connecticut, May 19, 1956, at 10 A.M.

Reports will be given, officers elected and such other business transacted as should come before said convention.

—SHIRLEY L. RASPE, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union on Friday, April 20, 1956 at 11 A. M.

Mrs. Robert Carley will speak on *Open House — the Pennsylvania Dutch.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

MARION H. PIKE, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

March 13, 1956

Voted to issue to Dr. Henry F. Pommer a certificate of eligibility for ordination under Article VII, Section 6, Paragraph ii of the Laws of Fellowship, Government and Discipline, which certificate shall certify that the candidate has received an education substantially equivalent to graduation from Tufts or St. Lawrence and to the successful completion of ninety hours of work in Tufts School of Religion or Canton Theological School.

—ESTHER A. RICHARDSON, *Secretary*

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